

visits to schools, addresses to Rotar casts, and a Domain meeting, as conferences with the clergy, and tl of Nations Union and similar gro Coughlan is fulfilling a round of er with schools, Mothers' Union, groups.

On the way home the Direc to Ballarat for a day, to addres ings arranged by the Bishop (th W. Johnson). Mr. and Mrs. (Sydney on April 4 and expect 20th.

A SLAVE TO S

The leaders in Israel in C slaves to sin—the sin of would not believe in Chri they could not believe in into deeper darkness and t were the slaves of the s' sin of unbelief!

We are told of a mar sult a London physician doctor examined their ophthalmoscope and "My friend, you are sin, and, unless you months you will be bl the man stood tremb discovery, and then window he looked ou well, sweet light, far-bound hand and for of similar slaves to-lieve in Christ, and their sin.

R

HUMAN'

Sunday, N

"BE KIND

We should dee animals and tl celebrate the Sunday Schoe IS ESSENT

F

28 Martin P

"THE

By Da

A founde three p charts, New Test

Price 24/- (posted 2/-)

KESWICK BOOK DEPOT

For Everything Evangelical.
315 COLLINS ST., MELBOURNE.

Two year
ary arrangements
"Urgent," this office.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,

MISS G. GORDON EVERETT, M.A.

They will be posted to your home every month for 2/6 and 1/6 annual subscription.

Write to Church Missionary Society,
93 Bathurst Street, Sydney.

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

The Australian Church Record

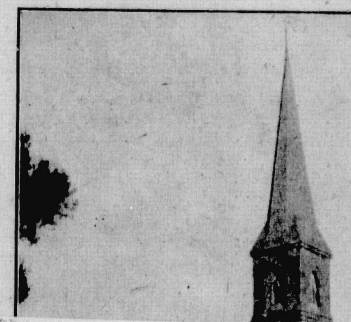
Vol. 10

MAY 3, 1945

No. 8

The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

St. John's, Canberra.



A.C.R. SPECIAL PUBLISHING FUND

The following amounts for the above Appeal of the Church Record have been received with grateful appreciation:-
Miss B. Pearshouse; 6/-; Rev. R.S.R. & Mrs Meyer, £1-0-0.; Rev. A.H. Edwards, £1-1-0; Mrs Moon, 10/-; J.R. Schutt Esq. £1-1-0; Rev. L.G.H. Watson, £2-2-0. Mrs O.A. Raymond, £1-1-0.

The Parish Church of the Duke and
Duchess of Gloucester.

Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper

visits to schools, addresses to Rotar casts, and a Domain meeting, as conferences with the clergy, and t of Nations Union and similar gro Coughlan is fulfilling a round of er with schools, Mothers' Union, groups.

On the way home the Direc to Ballarat for a day, to addre ings arranged by the Bishop (tl W. Johnson). Mr. and Mrs. Sydney on April 4 and expect 20th.

A SLAVE TO S

The leaders in Israel in C slaves to sin—the sin of would not believe in Chri they could not believe in into deeper darkness and t were the slaves of the s sin of unbelief!

We are told of a mar sult a London physician doctor examined then ophthalmoscope and "My friend, you are sin, and, unless you months you will be b! the man stood tremb discovery, and then window he looked ou well, sweet light, far bound hand and fo of similar slaves to lieve in Christ, and their sin.

R

HUMAN

Sunday, M

"BE KIND

We should dee animals and tl celebrate the Sunday Scho IS ESSENT

J

28 Martin F

"THE

By Da

A founde three p charts, New Testa

siz

Price 24

KESWIC

For Eve

315 COLLI

"ABBO
CHURCH

SCHOOL FOR GIRLS.

For all Public Examinations.

For Prospectus, apply to the Headmistress,
MISS G. GORDON EVERETT, M.A.

(for C

They will be posted to your home every month for 2/6 and 1/6 annual subscription.

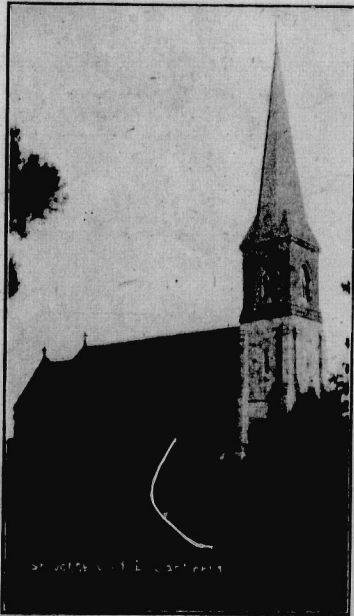
Write to Church Missionary Society,
93 Bathurst Street, Sydney.

Australian Church Record

Vol. 10 MAY 3, 1945 No. 8

The paper for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

St. John's, Canberra.



The Parish Church of the Duke and Duchess of Gloucester.

Registered at the G.P.O., Sydney, for transmission by post as a Newspaper

MEMORIAL STAINED GLASS WINDOWS

Alfred Handel

Artist in Stained Glass

Studio and Works } 529 ELIZABETH STREET, SYDNEY
(Near Cleveland Street)
Phone: MX 3140

"The Meat of the Milk"

"ALLOWRIE" CHEESE

Hygienically Packed in Convenient Sizes
100% New South Wales Manufacture

GET SOME FROM YOUR GROCER TO-DAY

"THE SPOT BUTCHERY"

27 BRONTE ROAD, BONDI JUNCTION.

QUALITY AND SERVICE

Noted for our Delicious Breakfast Sausages and Sugar Cured Corned Beef

Proprietor: T. H. PARK.

THE PUBLIC TRUSTEE

(Established 1st January, 1914.)

ACTS AS EXECUTOR, or JOINT EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY or AGENT.

Special Statutory Powers enable the Public Trustee to administer Estates at a moderate cost.

Write or call for Free Booklet.

W. B. GEDDES, Public Trustee

19 O'CONNELL STREET, SYDNEY.

All Church-people should support

THE HOME MISSION SOCIETY

Diocese of Sydney, which is "THE CHURCH IN ACTION"

The Society helps needy parishes, gives pensions to retired Clergy, maintains important work at the Children's Court, on the Hawkesbury River, at Yarra Bay and the Oilfield, Glen Davis.

Send your donation without delay.

CANON R. B. ROBINSON, General Secretary

MR. F. P. J. GRAY, Hon. Treasurer

C/o Diocesan Church House, George Street, Sydney.

Confirmation Service

As Approved by the Archbishop of Sydney.

Price, 1/- per dozen (Postage extra).

See us when requiring - - -

Induction Services, Parish Papers, and all classes of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited

433 KENT STREET, SYDNEY.

'Phone MA 5059

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

Established 1910 and Officially Registered.

Public Officer of the Trust and Honorary Treasurer:
MR. A. G. HOOKE, F.C.A. (Aust.)
400 Collins Street, Melbourne.

Members:

REV. W. T. C. STORRS, M.A., Warrigal Rd., Surrey Hills, Melbourne.

REV. K. HAMILTON, St. Clement's Church, Elsternwick.

REV. C. W. T. ROGERS, St. Barnabas' Vicarage, Balwyn, Vic.

MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.

MR. F. L. D. HOMAN, Victoria Rd., Camberwell.

MR. A. G. HOOKE (Honorary Treasurer), 400 Collins St., Melbourne.

MR. W. M. BUNTINE, M.A. (Honorary Secretary), 181 Kooyong Rd., Toorak, Melbourne.

Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

SYDNEY'S PREMIER CATERER,

MISS BISHOP

Specialising in Weddings, Luncheons, Tea Meetings.

Reception and Ball Rooms—

221 ELIZABETH STREET, CITY.

Extensive Catering plant for Hire. Telephone: M 6351

NOTES AND COMMENTS.

Holy Thursday comes this year on May 10th. It is a Day much to be remembered for the Great

The Day Fact of the Ascended Christ. Sometimes it would seem as if the Fact of the

Ascension is not receiving that emphasis in Christian teaching that its great message deserves. To those first disciples it was a fact of the richest significance. It assured them of His Passing to Heaven, of His continued life and session at the right hand of God. It made them realise that His mysterious Incarnation was an abiding fact—that the union of natures was never to be dissolved—that the Man Christ Jesus seated on the throne of God is an indubitable pledge of man's true destiny and the guarantee of his hope in face of death. He was parted from them in kingly fashion, as gracious as it was sublime, in the act of blessing them and thus He remains, sending to His disciples the largesse of Heaven in fullest satisfaction of their every need. The reality of His Going, in their very sight, is ever an assurance that the Heaven to which He has gone is no mere quality of life or state but the place of many mansions of which He gave promise to those first disciples.

The Ascended Christ is for us the challenge and inspiration to purposeful living. It is the keynote to life's theme. "If ye then be risen with Christ, seek those things which are above where Christ is, seated on the right hand of God. Set your mind on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God."

It were a pity if, because the Ascension Day is not a public holiday, the Church should neglect such an opportunity of emphasising the essential meaning to our life of the Ascension of our Blessed Lord.

Surely every Prayer Book Churchman would welcome and should be given the opportunity of Public Worship on Ascension Day. The provision for such worship in our Book of Common Prayer is strikingly rich and suggestive.

The Australian and New Zealand Army Corps. We must not forget the whole combination for the men from our sister isles were closely associated in the Anzac incident and keep up the manifestation of the Anzac

Spirit. "Anzac" will never die. The celebrations this year show an increase in reverence and in the numbers of men and women of Australian citizenship, who delight to do honour to the brave Anzacs, alive or dead, whose heroic courage and fighting powers placed their beloved lands amongst the great nations of the world. In spite of weather conditions, Dawn Services drew their tens of thousands and the midday services of Remembrance were attended by a record-breaking crowds. But not only here in our home lands, but from overseas, our kith and kin in Great Britain and the United States of America sent their messages of felicitation and sympathy. So genuine and generous are these fine people in their appreciation of all that we have been able to do and are doing in standing by them, shoulder to shoulder, in these battles for Truth, Righteousness and Freedom. It has all been a fine gesture of that unity of spirit, that, in spite of all malignant influence, still prevails and binds us together as One People—One Flag—One Destiny, and shall we not say—One World Ministry.

"To us of British race the Bible has a particular significance. It is inextricably interwoven with our

The British own language, our literature, our laws and our liberties; our entire culture is shot through and

through with its splendours. The noblest chapters of our history have been made by men who knew and loved its pages. In these times, when it seems to many as though the bottom had dropped out of the universe, and as though the ancient landmarks were in danger of becoming submerged beneath the blood-red tides of war, the Bible sheds over the chaos of the world a light precious in proportion to the vastness of our need.

It is indeed the glory of the Bible that it sheds most illumination in gross darkness, most consolation in uttermost sorrow, and most guidance in the hour when all other wisdom appears little better than folly. Assuredly, it is not enough to rhapsodise about the Bible. We need to "read, mark, learn and inwardly digest it." Above all, we need to apply its precepts to every area of private and public life so that our own experience may demonstrate their value. The mighty truths expounded by Hebrew lawgivers and prophets and by Christian evangelists and apostles have not been

antiquated by modern science and discovery. Rather do the tragedies of the modern situation enhance the importance of those Biblical principles of justice and charity on which alone we can hope to build a civilisation fit to endure the shocks of time."

These statements from the columns of the leading press organ of South Australia are easily substantiated by the experience of some of our most notable leaders in this present war. A statement, for example, was issued over the names of the Commanders in Chief of the Royal Navy, Army and Air Force in Britain in which they say, "We commend the Gospel of Christ our Saviour, for it alone can effectively mould character, control conduct, and solve the problems of men and nations and thus make life what it should be. "Faith in Christ the Lord, and loyal obedience to His Will as revealed in the Bible, ensures peace of mind and brings satisfaction in service to God and Man."

We fear that the accusation of that publication entitled "The Book that Nobody Knows" is still too fatally true even among the great majority of professing Christians. It is to this strange neglect of the reading of God's word that most of our present day failings and ills are due.

The vagaries of so-called modern critics have provided a perilous foundation for a great deal of rationalising that has its real basis in man's degenerate will.

Many a perishing soul clutches at these modernistic straws like a woman who excused her neglect of God and His Word by the glib utterance: "We got beyond the Bible now, we have had to revise it"!!!

The "Bush Brother," the quarterly magazine of the Brotherhood of the

Good Shepherd, publishes reports of the work in the various centres of their work. With much

that that organisation does all Christian people must be in sympathy, but their extreme Anglo-Roman teaching prevents a wholehearted support. The following excerpt from the current issue will indicate to our readers and all loyal Anglicans the reason of our concern regarding their work. It is the priest-brother at Warren who is writing. He says:—

The Altar candles burned brightly in the dimly-lit sanctuary, the priest offered the Holy Sacrifice, in the first place for the Universal Church of Christ, for his people, for himself. Earthly things, bread and

wine, presented before the Throne of God became a heavenly gift to His people, the very Body and the very Blood of Jesus Christ. The crowded congregation joined with the priest in the offering of the one true sacrifice and came forward to receive the Bread which comes down from heaven, and which gives life to the world. It could have been anywhere, it could have been at any time, but it was at Warren, and it was the first Mass of the Nativity of Jesus Christ at midnight. The Midnight Mass, as it is called, was very well attended, the church being crowded, with many people standing. Not all, however, made their Communion, though a goodly number — about 100—did so.

In plain contradiction of this teaching our Article 31 of the 39 Articles of Religion declares in no uncertain terms "The offering of Christ once made is that perfect redemption propitiation and satisfaction, for the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits." The title of the Article is "Of the One Oblation of Christ finished upon the Cross." To this Article of Religion every man ordained to the Sacred Ministry has publicly given an assent, *ex animo*.

On the Committee of this Brotherhood stands the name of the Bishop of Bathurst, and other clergy of repute in the Church; and we think that it is in their responsibility to protect the children of the Church against such subversive teaching or to withdraw their support from a society so openly disloyal to the teachings of our Church.

Russo-philés in Australia are constantly seeking to make political capital for the Communists out of the gallantry of our Russian Allies.

Christians will not be deceived by this form of propaganda. There has been correspondence on this subject in the English "Record" and the following letter expresses a realistic view of the question.

Sir,—My wife and I greatly appreciate "The Watch Tower" articles, and regard them as neither unworthy nor untrue.

"Agro's" defence in your issue of February 23 against Mr. Russell's criticisms marshals facts which are supported by the Rev. D. R. Davies in the same issue and by the Church Assembly Report on Latvia and Estonia mentioned in your weekly notes on February 16.

In reply to Mr. E. N. C. Sergeant, I have

seen no attacks by "Agro" on the Russian Church, army, or people. But their government is the monopoly of the one party allowed in Russia. This includes barely 3 per cent. of the population, and is based on atheistic principles which largely conflict with Christian morality (vide works by Lenin, Stalin, Trotsky, Lord Elton, Eugene Lyons, and many others). This government was in friendly treaty relations with National Socialist Germany till Hitler drove it on to our side (after its unwarranted attacks on Poland and Finland). In the last war the Bolsheviks destroyed the liberal Kerenski Government and made peace with the Germans, who exported them with their made-in-Germany Marxism to wreck our Ally Russia and repudiate all its relations with us and other anti-German countries.

Even to-day the Bible may not be printed or circulated in the U.S.S.R. and its constitution allows propaganda to the godless but not to the religious.

We welcome the Soviet's co-operation against Germany and hope for the best in days to come; but it has continued its friendly relations with Japan while all these agreements for world peace, justice, and the suppression of aggression are being made.

The Russians are certainly brave; so are Germans, Japanese, British, and many others, notably the luckless Poles, to whom we owe so much.

Is it yet possible for religious persons to hold office in the Russian Communist Party? And, if so, might some examples be quoted by those who peruse "The Truth About Religion in Russia" and other "official" propaganda permitted by the rigorous Communist censorship?

—L. RICHMOND WHEELER, Ph.D., Seaford.

Toleration of the corrupt, unreformed Russian Orthodox Church is toleration of a body which cannot in its present state assist the cause of Christ and His Gospel. We must pray for a revival in Russia and for the liberty to circulate and preach God's Written Word.

"Save me from my friends!" Australia may well cry, for she is being sadly misrepresented to the World and especially to our grand relations overseas by men who have been chosen to represent her. We are terribly anxious, what with Russo-philés and Russo-phobes, Yankee-philés and Yankee-phobes. Yes, and Anglo-philés and Anglo-phobes, and all the other philés and phobes, our friends overseas will find it difficult to know just where Australia stands. We can imagine the great Conference at San Francisco being placed in a serious dilemma in having to judge of Australia's attitude when Mrs. Jessie Street, strong protagonist for Russia, and Dr. Evatt, equally strong in his predilection for America, have made their contributions to the mind of the Conference; and some one

of Mr. Forde's mentality butts in to continue the Curtin-lecture to which Mr. Forde has given so fine an introduction. We cannot be surprised at the withering sarcasm of some of our leading and more reputable press organs, with which they have made a very just protest against this kind of puerility. The irony of the position is exaggerated by the loyal and splendid testimony from our kindred overseas to the greatness of those men of Anzac fame who were proud to play their part for Australia's sake in emulating the high ideals of self-sacrifice that are emblazoned on Britain's standards and on Britain's conduct of war and peace.

THE BATHURST CASE.

In the Equity Court the Judge in Equity had before him the case of the Solicitor-General v Bishop Wylde, of Bathurst, and gave an Interlocutory judgment against the Bishop with costs. His Honour decided that the Solicitor-General was in order in bringing the charge against the Bishop and that the Civil Court was competent to decide in this ecclesiastical case.

It will be remembered that the case against the Bishop was initiated by certain laymen of the Diocese in regard to the lawfulness of using an order for the administration of Holy Communion other than that provided in the Book of Common Prayer.

Churchman's Reminder

"But from this dust My God shall raise me up I trust," Sir Walter Raleigh.

"So we may also in heart and mind thither ascend."—Collect.

May.
6—5th Sunday after Easter. Rogation Sunday. Rogation means asking, and its use here refers to a call to special prayer made by a bishop in A.D. 467, who ordered litanies to be said following great earthquakes. All that remains in the Church of England is the custom of "Beating the Bounds." Monday, Tuesday and Wednesday following are the Rogation Days.

10—Thursday—Ascension Day. The Festival of the Ascension of our Lord. As great a wonder as the Resurrection, and the proper sequel to the Great 40 Days now ending. Christ thus shows Himself as the Lord of Life and Glory.

13—Sunday after Ascension. Here we are taught to look for the Comforter Who takes the place of Christ in the believers heart and life, teaching us and reminding us of what Christ said when He was on earth among men.

IS A CHRISTIAN DEMOCRACY POSSIBLE TO-DAY?

(By the Rev. W. F. Pyke, B.D.)

All seriously minded people are interested in the effort being made at the San Francisco Conference by the members of the nations to create the machinery for World Peace and our prayers go with them that they may be guided aright in all their decisions.

War always brings out a sense of the futility and meaninglessness of human existence as millions are slain. There is also the overpowering sense of personal insignificance due to the mechanisation of industry, and the mass organisation of the modern state. There is also the inferiority complex as we view the vastness of the universe and the depersonalisation of human relationships in socialistic and communistic countries.

We must keep our judgment sane, and to do this we must be students of history. What is its verdict in view of the world to-day? Can we still be optimists about the future? From the few thousand years we know of human history we must acknowledge that there is something in it which goes onward and upward and is conditioned by human effort. There have been breaks in the period, with decline as well as advance, but on the whole man has conquered many evils and has raised the standard of human achievement.

With half the habitations of mankind in ruins in Europe and with maimed and stricken humanity asking for peace and security; the question of a Christian Democracy is urgent. What is the right view of the history of man? Which is to prevail, good or evil?

The Hindu finds his security in the inner world of thought and feeling. The Buddhist in an escape into Nirvana. The Muslim is a fatalist and believes that man's history is predetermined by the iron will of Allah.

What is the Christian view? We peculiarly depend on history. In the sphere of human history something happened. Not only that God created all things, but crowned His creation with man and made him in His own image. Man has been struggling upward, making free choice by his own will. We believe in the fall of man, that spiritually he is "down and out." We also believe in the Descent of God "Who for us men and for our salvation came down from heaven and was incarnate."

The Incarnation opened up a new era in man's history. Christ is now central. The Christian Church is the outcome of His Presence in human life. So within human life and all its tragedy there is a set of people among whom His Kingdom has come, His Will is being done and His Purposes are being achieved.

There is present now in God's world and never so widely established as it is now, God's Church. Its worship, work and witness is growing and compassing the world. It is the centre of history; it is the hope of the world.

What is this world-wide Church but sinners like you and me, with our Lord Himself in the midst?

People want to give up the idea that the salvation of the world depends on concentrating on material values and efficient organisation. The Christian Faith meets the basic tests of reality? If all our spiritual life is a make-believe, just dressed up to satisfy our desires, then not only religion but music, poetry, love and the deepest faith undergirding human personality and all the hopes of society are make believe.

All the creative characters of history, Plato, Beethoven, Michael Angelo, great saints, prophets and seers and Christ above all — were they all misled by deceptive and consoling imaginations?

The previous Conferences have tried to manage the world's affairs on a non-Christian basis and we can see the result. Unless the leaders of the nations are convinced that a Christian Democracy is the only solution to the world's need then we are "personally and socially sunk."

People need to judge Christianity by its greatest and best, by its roots and its fruits. Great religion, as Dr. Fosdick says, has been the source of the most creative ideas of history. The central principles of our Christian faith are the sacredness of personality, the absolute necessity of goodwill, the need of individual regeneration of human life by faith in Christ as the Saviour of men and the call to seek first the Kingdom of God and His righteousness.

The Christian Gospel alone can lay the foundation of a righteous and lasting peace. Jesus Christ reveals God to us. In Christ alone we become children of God and members one of another and Love becomes the Law of Life.

GLORYING IN INFIRMITIES.

Petero first came to hospital over two years ago. He was a young man, and had an incurable disease in one foot which caused him a great deal of pain. He was told that amputation was the only thing to be done, but he could not face this and left the hospital.

A year later he returned, his foot far worse and his general health greatly impaired. He told us he had tried everything, had bought medicine, been to other doctors, tried native medicine, been to witch doctors. But we had been right, nothing would cure his foot, and he had come for amputation. He stood the operation well and his health improved. But it soon became evident to him and to the doctors, that the disease was in the other foot, too. Petero was a Christian, and his cheerful nature had made him popular in the ward, but the thought of losing both his legs was a very great test of his faith. However, he agreed, and once more he went to the theatre. When his wounds had healed, he was put into a wheel chair, and soon was pushing himself about the yard. It was planned to give him wooden stumps, but while waiting for a carpenter who could make them, two old artificial legs were discovered in an unused cupboard. Petero was thrilled with them; he cleaned them up himself and an African shoemaker came to alter them.

A New Hope.

During this time of waiting, a convention was held near the hospital, and many of the nurses went to the meetings. As they were going on the first day, Petero sat in his chair watching them rather wistfully. When asked if he would like to go, his face lit up; a willing crowd of nurses pushed him up the steep hill in his chair, and he was placed in the front of the hall. From then on Petero was waiting to be pushed up to every meeting, and each day he came back to the ward, collected the patients round him and repeated to them all that he had heard. The convention made a deep impression on all who were there, and among those who found new life through their Saviour was Petero, the legless boy in the wheel chair. And through him that new life reached many of the patients in hospital. Petero left hospital walking on his artificial legs, with crutches to help, and in his own home has continued to tell what great things God has done for him.

Eriya Magezi was brought to the hospital early in 1941. He was suffering from advanced tuberculosis of the spine, and was paralysed and very neglected. He was an earnest Christian, and had been a church teacher in the village until he became helpless. Very little could be done for him but he improved a great deal with the care that he received. At the end of a year he was so much better that it was hoped he might walk again, but the improvement was only temporary and the disease slowly advanced.

Radiant with Joy.

Magezi's faith never faltered. He was rarely out of pain, and then only through drugs, and could not alter his position in bed without help. But never once did he complain. As the lines of pain deepened on his face, the more did he radiate joy and peace, and other patients were drawn to him, so that the influence of that one

helpless man was felt through the whole ward. His nights, wakeful through pain, were spent in prayer, and many a hospital problem was taken to him that he might pray about it in the night.

When the convention was held, Magezi heard much of the message from Petero. One of the speakers, a bishop, came to see him, prayed with him and blessed him, and the light of a great joy shone in his face. The Bishop, as he left his bed, said: "I have had my sermon for to-day."

Soon those who nursed him saw a change. Daily he grew weaker, his pain greater, his calm more deep. Just before the end, when only his eyes showed him to be conscious, we prayed with him, committing him to the Lord Whom he had served so well. His passing was radiant with joy, and he was carried to his last resting place with hymns of triumph, for we had caught an echo of the great "Well done..."—M.H.B., "The Outlook."

PERSONAL.

We offer our hearty congratulations to Chaplain the Rev. T. J. and Mrs. Yates on the birth of a son and heir. Mr. Yates was acting Rector of St. Peter's, Richmond, several years ago. We wish them every blessing.

Congratulations to the Rev. G. C. and Mrs. Bennett, who were married at St. George's, Hobart, on 21st April last. They are shortly coming to Sydney where Mr. Bennett resumes his work with the Children's Court Chaplaincy.

Death of Former Bishop of Riverina. — The death has occurred at Auckland, N.Z., of the Rt. Rev. Ernest Augustus Anderson, Bishop of Riverina, N.S.W., from 1895-1925. Bishop Anderson had been living in retirement in New Zealand.

The Rev. R. S. R. Meyer, Minister in the Parochial District of Abbotsford-Russell Lea since 1943, is leaving at the end of May to go out as a missionary for the Bush Church Aid Society at Rappville, Dio. of Grafton.

The Rev. R. C. Kerle, B.A., Th.L., Rector of St. Stephen's, Port Kembla, N.S.W., is being released from parochial duties to enter the A.I.F. as a Chaplain as from 30th April.

The Rev. F. J. W. Rice, formerly assistant chaplain of the Missions to Seamen, Sydney, began duties as locum tenens of Port Kembla on 30th April. Mr. and Mrs. Rice will be living at the Rectory.

The Rev. B. G. Judd, Th.L., of Homebush, Flemington since 1943, has been appointed Curate-in-charge of the Parochial District of Abbotsford-Russell Lea as from 1st June next.

The Rev. W. R. Brown, Th.L., of Austimmer has accepted nomination to the Parish of Narellan with Cobbitty, Diocese of Sydney.

KILLWORTH.—April 16, 1945, at her residence, 25 Wycombe-rd., Neutral Bay, Sydney, Anne, dearly beloved wife of the Rev. Arthur Killworth, M.A., LL.B., and loving mother of George, Norah, Kitty, Gladys, Arthur, Bertie, and Eric, and dear mother-in-law of Gretta, Clem, Horace, and Fred, aged 87 years.

ADAMSON. — February 1, 1945, killed whilst P.O.W., Germany, Cpl. Roy Adamson, NX11327, dearly loved brother of Ruby (Mrs. Le Huray) brother-in-law of Jim, and uncle of Ken, Betty, Noel, Grant, and Jim, of St. James' Rectory, Croydon.

BATTERSBY. — April 14, 1945, at St. George District Hospital, Kogarah, John (Jack) Battersby (late A.I.F., formerly of 9 Bellevue Street, Arncliffe, and N.S.W. Government Railways), dearly beloved husband of Violet and fond father of Noel and beloved brother of Harry, Bessie, and Rev. Alfred Battersby, and uncle of Sister Battersby.

The Rev. Leicester Johnson has begun duty as organist and choirmaster of St. Michael's Church, Vaucluse. Mr. Johnson was formerly organist-choirmaster at St. Saviour's Cathedral, Goulburn, and All Saints' Cathedral, Bathurst, where he was ordained by Bishop Long in 1922.

There passed to his rest on the 15th March, Mr. A. Sykes, Verger of St. Thomas', Rozelle, for over 10 years. He had never missed three services each Sunday during the whole of that period, except for annual holidays. He was a faithful servant of the Church and was ever loyal to it. One could find him there most days of the week. He was brought to the Church for the service, where the rector spoke of his good qualities. "Abide with me" was sung, and he was laid to rest in the Field of Mars Cemetery. We extend to Mrs. Sykes and family our sincere sympathy in their loss. "Till the day breaks and the shadows flee away."

Rev. W. A. Watts, and Mr. A. Beard have recently been appointed to the Executive Committee of the Church of England Boys' Society.

To mark the 30th anniversary of his organist-ship at the Melbourne Cathedral, a dinner was tendered to Dr. Floyd on April 5, at which felicitations were voiced by the Archbishop, the Dean, and Dr. Bearham.

The Rev. W. G. Backhouse, St. Mark's, East Brighton, has accepted nomination to St. Andrew's, Clifton Hill, and will be inducted by Archdeacon Wilson on Wednesday, May 16.

Rev. E. J. Dodd died at his home in Pakenham East (Vic.) early in March. Mr. Dodd was ordained in 1897 by the Bishop of Grafton and Armidale, and served in that diocese until 1905, when he went to Ballarat (Vic.). After serving in other charges in the Ballarat diocese he was appointed Vicar of Nar-nar-noon and Pakenham in 1926 until he retired in 1938.

We regret an inaccuracy in our last issue: The Rev. C. L. Oliver till recently Precentor of St. Andrew's, Cathedral, Sydney, was unable to proceed to New York as previously notified, and the engagement has been cancelled.

The Bishop of Ballarat has been seriously indisposed. We understand that he is shortly to go into hospital.

Rev. R. D. Lloyd, of St. Michael's, North Carlton (Vic.) has been appointed Chaplain to the Missions to Seamen in the Port of Adelaide.

Rev. R. W. G. Phillips has been appointed to the charge of Moowell by the Bishop of Gippsland.

Rev. James Wood has resigned from the Brotherhood of the Good Shepherd, Bathurst, N.S.W., after fulfilling his term of service, and is returning to England. Prior to sailing Brother James was married to Miss Ethne Nixon, of Dunedoo, N.S.W.

In Middleton Parish Church, Lancashire, recently, the Bishop of Manchester, Dr. Warman, ordained to the diaconate the Rev. Dr. C. J. Wright, formerly President of the Manchester, Salford and district Free Church Council, who recently left the Methodist Church and joined the Anglican Church.

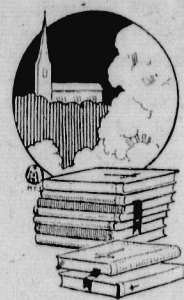
The Archbishop of Canterbury, Dr. Fisher, has agreed to become President of the Anglo-Czechoslovak Christian Fellowship in succession to the late Dr. Temple.

A memorial service to the late President Roosevelt at St. John's Church, Canberra, on April 15 was attended by their Royal Highnesses the Governor-General and the Duchess of Gloucester, Lord and Lady Wakehurst, the Hon. Henrietta Loder, Mr. Peter Lubbock, and the personal staff.

The Rev. G. W. Thompson was instituted to the Charge of Hopetoun and Beulah on 15th March by the Rev. C. C. Crigan, acting on a mandate from the Bishop of Ballarat.

The Rev. Herbert Jones, Rector of All Saint's, Tatura, Diocese of Bendigo, for the last ten years, was unanimously nominated to the Bishop for appointment to the Parish of St. Paul's, Kyneton in succession to the late Rev. H. E. Onians. The induction will take place on May 9th and 16th.

(Continued on page 12)



AMONG GOOD BOOKS.

6. DON QUIXOTE, by Miguel De Cervantes.

Cervantes (1547-1616) is to Spanish, what Shakespeare is to English, literature. His contributions to the development of the Spanish drama place him in the first rank of Spanish dramatists, but "Don Quixote" places him well in the forefront of Spanish men of letters. Lope de Vega was his contemporary and during his lifetime outshone Cervantes in the general public estimate. But to-day, de Vega is just a name — Cervantes is read in every corner of the world.

Shakespeare (1564-1616) died on the same day as Cervantes, but more than an accidental comparison is possible between the two. There is the same love of homely things, ordinary people and the same robust form of humour, the last hardly enjoyed to the same extent to-day.

"The History of Don Quixote de la Mancha" was Cervantes' only excursion into the field of romance, but it is a masterpiece. The reader is usually left with a stronger sense of the comic or the satirical rather than the romantic, but romance it certainly is. Quixote is a citizen of the province of La Mancha, in Spain, whose never too-balanced mind is unhinged by reading overmuch of the current literature which concerned itself solely with highly-coloured narratives of the extravagant exploits of great figures in the bygone Age of Chivalry. Cervantes is mocking the slavish manner in which his contemporaries followed the few great pioneers in this field of romance. His hero, Quixote, is described in a manner intended to pour scorn on these would-be writers of tales of chivalry: "Now his head was full of nothing but enchantments, quarrels, battles, challenges, wounds, complaints, armours, torments and abundance of stuff and impossibilities; inasmuch that all the fables and fantastical tales which he read seemed to him now as true as the most authentic histories."

The deranged Quixote sets out in search of knight-errant adventures, arrayed in a suit of old armour which belonged to his

great-grandfather and mounted on the sorriest of pags as his "gallant steed." In due course he persuades a boorish inn-keeper whom he firmly believes, to be the "governor" of a grand "castle" to dub him "Sir Knight." Sancho, part servant, part farm-hand, in return for the rewards which he is promised from the Don Quixote's knightly conquests, agrees to accompany the Don as his "Squire." Sancho is certainly the most unromantic squire ever to grace the pages of knight errantry's records. He endures every form of adversity so doggedly and withal so hopelessly, that at the end one is conscious of considerable regrets that Cervantes had not arranged to repay the clownish services of the redoubtable Sancho in a more generous manner. Sancho, however, is himself quite satisfied.

The word "quixotic," meaning "extravagant and absurd," has become a common English word but its exact meaning is only realised by the book-lover who is not so consumed by the modern passion for "digests" that he will not read a really long classic such as this.

Barrano Porreno, in his "Life and Deeds of Philip III," records this anecdote: "The King standing one day on the balcony of the palace of Madrid, observed a certain student with a book in his hand, on the opposite bank of the Manzanares. He was reading, and every now and then he interrupted his reading and gave himself violent blows upon his forehead, accompanied with innumerable motions of ecstasy and mirthfulness. 'That student,' said the King, 'is either out of his wits or reading the history of Don Quixote.'"

BOOK REVIEWS

What Christians Stand For. — A Bible study outline by W. F. Hamby, M.A. Our copy from the publishers, A.S.C.M., Melbourne. Price 4d.

These studies are for use at State Conferences of the A.S.C.M. Movement. They are focussed on five outstanding Bible Themes on the lines of the late Dr. Temple's "five basic decisions" in his booklet "What Christians stand for in a Secular World." The subjects are (1) A God Who has spoken; (2) Love of Neighbour; (3) Man—A Creature of Two Worlds; (4) The Historic Roots of the Christian Faith; (5) Christ and the Church. The format of each study is a series of Biblical passages from the Gospels under subject headings, with "Questions for Discussion" that are challenging and thought provoking.

This Way Peace, by John Bell, one-time Rector of Christ Church, Claremont, W.A., and Canon of St. George's Cathedral, Perth, W.A. Published by the Australasian Medical Publishing Co., Ltd., of Sydney. (Our copy from the offices of the A.B.M., Sydney. Price 2/-.)

This booklet is designed as a Lenten Book and Preparation for Easter. The difficulties of war-time are responsible for its late arrival from the Press. But Canon Bell's book in spite of that will receive a welcome. The prevailing subject is Love as the only basis and way of Peace, and the subject is based on Our Lord's Words from the Cross. The author says in his preface: "I send this third edition of my little booklet out with the prayer that, by God's Grace, it may teach us something of the Spirit in which we have to live." "The Christ of Calvary is not a lifeless, harmless nonentity. He is the rallying-centre of revolutionary influences which all States not founded on and living by His way must fight." We must re-enact Calvary to-day that the world may be redeemed."

Canon Bell is now one of the Secretaries in Sydney of the A.B.M., and the Foreword to his booklet is written by Bishop Cranwick, the Chairman of A.B.M. In it the Bishop writes: "In the life and teaching of Jesus Christ a new force entered into history—a force that is at war with evil and has power to overcome it. That force isn't exhausted. It is at our disposal to-day." Our author seeks to show how that force may be related to our own lives and the common life around us and his words resound with challenge as he touches the raw places of present-day life inside and outside of the Church. The little book will make a nice and helpful gift for your friends.

"World Aflame," by Jean Brown. Published by Robert Dey, Son and Co., Sydney. Price 1/3. Our copy from the author. The booklet contains a series of challenging articles for the Christian under present day conditions of life.

A.C.R. SPECIAL PUBLISHING FUND.

The following amounts for the above appeal of the "Church Record" have been received with grateful appreciation:—Miss B. Pearhouse, 6/-; Rev. R. S. R. and Mrs. Meyer, £1; Rev. A. H. Edwards, £1/1/-; Mrs. Moon, 10/-; J. R. Schutt, Esq., £1/1/-; Rev. L. G. H. Watson, £2/2/-; Mrs. O. A. Raymond, £1/1/-.



STERLING HOME PAINT

AUSTRALIA'S BEST

STERLING VARNISH CO.

ALEXANDRIA

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees. Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, Watson House.

9-13 Bligh Street, Sydney; or to—

W. S. LESLIE, M.A., Headmaster.

FRA PAOLO SARPI—1552-1623

THE GREATEST OF THE VENETIANS.

This great genius, "holden for a miracle of knowledge, Divine and human," was indeed a unique figure in the midst of a strong, stormy, and restless race. Though a priest in the Roman Church, he so shattered the weapon of Interdict and Excommunication in the hands of Pope Paul V. that never again has it served the interests of a wearer of a tiara.

Pietro Sarpi was born in Venice on August 14th, 1552. His merchant father died in his childhood; leaving his wife, Isabella Morelli, to struggle with straitened circumstances. Her wise judgment made her an excellent teacher for her son, and afterwards her brother took him into his school without any charge. He soon discovered his nephew's brilliant intellectual powers and the good influence he exercised over the other pupils, whom he would rebuke for gambling, saying, "I cannot understand the taste of those who gamble, if they are not affected by avarice."

At the age of twelve, he was sent to the Servite Monastery for instruction in philosophy, theology, and mathematics. At the end of a year, in spite of strong opposition from his mother and uncle, he was induced to enter the Order, taking the name of Paolo, by which he is best known. The Servites were friars, not monks, and mixed freely with the world, even following secular or quasi-secular callings. In his novitiate Paolo had to take part in public disputations arranged by the friars to show that their schools were not "haunts of idleness, but schools of learning." Paolo held firmly the crown against all antagonists. At the third disputation in Mantua, Bishop Boldrino was so captivated by his learning and eloquence that he appointed him to the Chair of Positive Theology and Sacred Canons in his cathedral. These duties were discharged with such success that his fame as a Hebrew, Chaldean, and Greek scholar spread far beyond Mantua. His knowledge of the Scriptures in the original tongues caused him to be denounced to the Inquisition as guilty of heresy, though the charge was quashed.

After four years at Mantua he made a brief stay at Milan where he found Cardinal Borromeo battling with the immorality arising from confession. Knowing the purity of Fra Paolo's life, the Cardinal urged him to hear confessions in his cathedral as he had been

obliged to forbid most of his priests from taking this duty. Most reluctantly he agreed to do it for a short time, directing those who came to him to confess to God. From early days he held that confession is unscriptural, demoralising to confessor and confessed, and ruinous to family life.

On returning to Venice in 1575, Fra Paolo taught first philosophy and then mathematics before being made Provincial of his Order. His great strength lay in his knowledge of the Scriptures and in his endeavour to rule his life by Christ's example and teaching. At that time the Bible was almost forbidden, and he therefore was able to urge the study of the Scriptures upon



others, as "only through them could true religion be known, and one become wise unto salvation," he said. He constantly quoted from the Holy Word, and it was said of him: "Sarpi was so impious that he confined himself to the doctrine of Jesus Christ, and did not recite the Rosary," holding that Scripture forbade such vain repetitions.

As Provincial of his Order he had to deal with the irregularities and corruptions that disgraced the monasteries, where it was possible to obtain dispensations from keeping the law of chastity. Eminent legislators have quoted with approval his words: "The prison should be for the reformation of the culprit and not for his destruction; and the magistrate who uses

cruelty towards him should be dismissed, as unworthy of public office."

His reforms brought him into conflict with the Jesuits who were working for the extension of Mariolatry, while Fra Paolo wished to restore to her Son the adoration given to her. He obtained the Pope's permission to strike out the prayer "Salve Regina," from the Servite offices. In his famous "History of the Council of Trent," he sketched the rise and progress of Mariolatry in the Roman Church, showing that the pictures of the Madonna and Child were introduced in the 5th Century, not in honour of Mary, but to remind the faithful that the Divine Child was worthy of worship. Gradually the homage was transferred to His mother, "He remaining in the picture as an appendage." Not till the 15th Century was the "invented novelty" of the Virgin's freedom from original sin mooted at the Council of Basle, and Fra Paolo sought to purge out this error.

In 1606 the constant quarrels between the Pope and Venice led the Senate to choose a Theological Counsellor, Fra Paolo being given the post. For seventeen years he served the Republic with undying devotion, during which time Venice had an unbroken record of great intellectual and moral victories.

Two priests in high positions, accused of most revolting crimes, were sent to prison. Pope Paul V. demanded their instant release, declaring that priests could not be tried by secular law. He also insisted on the repeal of the property laws which disqualified the Church from owning lands which might not be taxed. One fourth of all real property in Venetia had been in the hands of the Church. By Fra Paolo's advice the Pope's demands were promptly refused, and his right to interfere in the civil affairs of the Republic was utterly denied. Therefore on April 17th, 1606, Pope Paul V. launched the Bull of Interdict and Excommunication against the rebellious State.

Counter-commands were at once issued, ordering the churches to remain open and all services to be held as before. The Jesuits were packed off in the night, and were sentenced to perpetual banishment when it was found that the confessional was used by them to worm out information useful to Rome.

In 1607 the Holy Inquisition placed Fra Paolo under the Greater Excommunication, to which he calmly re-

plied: "I am prepared by the help of God, to support it with tranquility, certain that an iniquitous sentence is not able to damage any one in the sight of God, and of His Church."

In the end, to avoid a final rupture, the Pope had to yield completely, and through the instrumentality of the humble friar, a great victory was won for Venice.

Space prevents telling of his brotherly intercourse with Protestants, his stand for the wholesome literature abhorred by Rome, and the numerous attempts of the Pope to murder him, frustrated by the great mercy of God. The deadly dagger failed in its work, and he continued at the helm till his strength failed. Repeating such texts as "Being justified freely by His grace through the redemption which is in Christ Jesus" and speaking of his hope and confidence in Christ, "a door was opened for him into Heaven" on January 15th, 1623. — Elizabeth Boorne, "The Churchmen's Magazine."

CHRISTIANITY PATTERN OF LIFE.

(Opening address of the Religion and Life Week at Geelong, on April 15th, by the Bishop of Armidale, Rt. Rev. John S. Moyes.)

Religion seems to many to-day irrelevant to the larger life and greater issues of human affairs.

There are periods of history when it becomes unnaturally difficult to command a hearing for the word of God. Men are obsessed with other matters, and the moral, intellectual, and social climate provide an unfavourable atmosphere. This is such an age.

To many it is an age of irresistible trends and forces. Men are puppets, their lives determined by reflexes, glands, and environment, when trade cycles come and go as the tides when the conveyor belt and the season ticket turn men into robots carrying out ceaseless repetitions.

It is a time when war has sucked almost every nation into a vortex of mechanised strife. We are machines. How can spiritual things have any reality?

Death more than life is the keynote of our world. Society is industrialised, the earth is treated as dead earth, and blows away "ashes to ashes, dust to dust." The people of the country drift to the cities. There are no moral

values; the birth rates grows less and divorces more.

Divorced from natural and supernatural alike, we have developed amazing techniques and powers, but for their employment we have found no guidance, and drift to what may be suicide.

Christianity is life, fellowship with the life in and behind all we have and are. It is supremely relevant and provides the pattern of life behind our politics, economics, home, and education, behind relationships within and outside the nation.

Every individual can help to make this a reality. For without this pattern of life, without this inspiration, our political and economic planning are irrelevant and futile, and doomed to fail. They will suffer an erosion as disintegrating and as disastrous as the soil.

The fault lies in part within the Church. Through these latter centuries she has retired more and more into the soul of man and tried to improve personal life, leaving the social order untouched. Moreover, she has tended—we have tended—to look on those outside the Church as enemies instead of as neglected friends, and for ourselves counted the Gospel not as the glad tidings of the Kingdom, but rather as an ascetic manual for the salvation of the soul.

Thus the world and the Church are largely separate compartments of life, and where they overlap we often have devotional practices superimposed on worldly lives.

But Christianity is a religion for the whole life of the whole man in his whole community. Anything less than that is useless. It speaks of persons—bearers of value. This is a message of supreme importance to the nation; it is the focus found which all departments of life must move.

Persons will make homes; individualists seeking their own pleasure break them. If industry circles round persons it will allow them to trust their values and think of work in terms of quality and not be robots turning out quantity of goods for glutted markets. Persons satisfied in work will not be gamblers, drinkers, or lustful in the measure we are to-day.

Education can think in terms of finding the vocation of each life instead of merely providing routine knowledge and then fitting every life somewhere to earn a living as part of the machine.

Money can be an instrument not to make money—a useless process fraught with world anguish—but to link persons and needs and ends.

Such a reverence for persons will break up cities into smaller units and communities, making of Australia a "home land" and making of the land a living partner cared for, not exploited.

And it will allow men and women freer from care than they are to-day, to see their neighbours as friends in God's family, and not just as competitors in the scramble for bread.

A HOSPITAL CHAPEL.

(From a N.G. Chaplain.)

One of the "show places" of the 2/7 Australian General Hospital is the new chapel. It is 100 feet long and 24 feet wide, and is divided into three sections which form respectively a large chapel used for combined C. of E. and P.D. services, a smaller chapel, St. Luke's, used principally for C. of E. Holy Communion services, and, between the two chapels, a vestry.

The building was constructed by native labour, and is of native design. The framework is made of barked natural timber, the roof is of "sac-sac" and the walls are "pungle" panelled. The polished cedar holy-table, communion rails and pulpit are the work of lads belonging to a unit nearby, and are so good that they would not look out of place in a city church. The pews, rather rough, but very comfortable, were made by a group of officers on the hospital staff, and provide seating accommodation for 168. This, however, is not sufficient for the evening congregations so forms have to be utilised in addition. Music for the service is provided by an organ, now housed in a polished wood case, which Chapln. (now D.A.C.G.) Frank Hulme Moir used in the Middle East and which was later recovered from a scrap heap, renovated and used in the Northern Territory by the C. of E. Chaplain now attached to the hospital.

St. Luke's chapel is simply and tastefully furnished. The holy-table and the credence table are of polished masonite, the frontal is made of cream material with a blue cross superimposed. The same blue material is used for the super-frontal, the reredos and the curtain which covers the entrance. Over the holy table is a beautiful bronze plaque depicting the Last Sup-

per. It is believed to have been recovered from the ruins of a native chapel. St. Luke's has a friendly atmosphere and is being used increasingly by both patients and staff for private devotions. A weekly meeting for prayer and Bible study is also held there.

The Chapels were dedicated on Sunday, March 11. The preacher at the morning combined service was the Rt. Rev. the Bishop of New Guinea, who preached a powerful and challenging sermon on the words of Jacob, "Surely the Lord is in this place; and I knew it not." An outstanding feature, and according to the bishop, an unusual one at a military service, was the singing of the Te Deum by the large congregation.

The Bishop then dedicated St. Luke's Chapel in a service that was simple and impressive. A celebration of the Holy Communion followed, the celebrant being the hospital chaplain.

At the evening combined service the Rev. Wilfred Collins, A.C.G. (P.D.) was the preacher, and the dedication of the large chapel was performed by the two hospital chaplains.

Sydney church people will be interested to know that the choir is under the leadership of Major E. Booth, who belongs to St. Barnabas' Church, Punchbowl, and that the kneelers for St. Luke's were made by Private Mavis Smith, A.A.M.W.S., of St. Anne's, Strathfield.

[NOTE.—"Sac-sac" is made by lacing sago-palm leaves on to sticks. These are laid in overlapping rows along the roof timbers and form a weatherproof and heat-resisting roofing. "Pungle" is made by splitting the smooth and glossy stalks of the sago palm into strips.] —T. Gee.

"The aim of missions is not only to make Christians, but to make Christian nations."



A Positive Programme of Evangelical Ritual and Church Life.

III.

(Continued from last issue)

(3) An administration of the Lord's Supper in the evening at least once a month.

It is a significant thing that many Anglo-Catholics are now adopting a Communion service in the evening, especially in country parishes, because they find that it is the only time when the majority of their communicants are able to come. Evangelicals, however, do not hold their service in the evening merely because of expediency. It is a scriptural fact that it was a sacrament instituted in the evening, and therefore that time is surely the most suggestive time for repeating the service. But more, it declares in action, that we do not believe in any way in the teaching that the Communion elements must only be received while fasting. This is both unscriptural and contrary to the practice of the primitive church. Evening Communion, therefore, are surely necessary if the true emphasis is to be given to the doctrines of the sacrament.

(4) The wearing of the surplice, scarf and hood at all the liturgical services in church.

This may seem a small point, but it is important. We believe that the wearing of a uniform, for those leading the services of the Church, and one that has behind it the practice of centuries of worship and is not contrary to Scripture, is to be commended. There has come into vogue, however, the custom to remove the hood for the Communion service, and never to wear it at all for the Baptism service, as if the administration of the sacraments was different in some way from the conduct of divine worship in the congregation. Hence the hood is out of place. Surely we hold that both the reading and preaching of God's Word, and the proclamation of the Gospel through the administration of the Sacraments are all part of the worship of the Church. By retaining therefore the full uniform of the minister for each and every service conducted from the Prayer-Book, this truth is silently brought before the people.

(5) A weekly prayer meeting, and Bible school.

We turn now from the worship in church to the life of the Evangelical Congregation. The true Evangelical does not live his whole church life around the liturgical services alone. Where there has been true spiritual life, this has invariably shown itself in the desire to unite with others in the spontaneous intercession of corporate extempore prayer. The Evangelical is conscious that he is put in trust with the Gospel and that his church has a solemn responsibility laid upon it for reaching those without Christ who are in his own parish and neighbourhood, and also overseas. If this purpose is to be realised it will only be through prayer, and so the prayer meeting becomes a necessity.

The Evangelical however is also a man of one book, the Bible. It has always been individuals and churches well-grounded in the Scriptures that have proved effective in their witness in the world. In these days when God's Word is a closed book to many, there

is a new necessity for the exposition of it book by book to the congregation. Let us make prayer and Bible study the main weekly activities of every church, and soon the congregation will be seeking for some practical opportunity for expressing the knowledge and zeal which they have gained.

(6) Avoidance of all worldly methods in the life of the Church.

This subject requires an article to itself, and certainly should be prefaced by a reconsideration of what the Scriptures really teach on separation. There has, during these past years, been a teaching on the subject prevalent amongst Evangelicals, which has come to them from the Plymouth Brethren. It purports to be separation, with its emphasis on "come out from among them and touch not the unclean thing," when all the time it is nothing else than Monasticism, under another name. If what they proclaim as separation is true to Scripture, then I would say, reverently, our Lord was the most unseparated of Christians. But we believe that in this, as in all else, He shows us the true Christian standard. He was "in" the world, but never "of" it. And so it must be with us. His standard for His disciples is "ye are the salt of the earth"; i.e., the preserving, purifying salt applied to a world that is going increasingly bad. The salt must be rubbed in and at work "in" the world, but—here comes the true separation. It must while rubbed in, keep its savour. How much easier it is to preserve the saltiness in the salt-cellar! but that was never the Saviour's way.

The Church, therefore, must in its active work be making its impact on the world, and the world's sin and the world's decay. Yet it is the duty of each church member to see that within the Church itself there is virgin "saltiness." The habits and practices of the world therefore have no place within the body corporate of the Church. Dancing, whist-drives, raffles, and all the other paraphernalia which have entered church life in some places on the plea of attracting the world, has never proved effective in bringing the worldling spiritually out of his natural environment into the true Body of Christ. Usually the Church apes the world far less proficiently than the world is able to entertain herself. And the main result of the introduction of worldly measures is to adulterate the "savour" of the real church-members—when this is their true asset in the world.

(7) Intercommunion with Christians in other denominations.

This is once again a subject requiring a book, not a paragraph. But if the Evangelicals are to make a true advance in these days, they should not only have a standard of worship and church life within, but they must have a goal to which they are zealously working in regard to other Christians. It is for us to proclaim in a divided world the glorious truth of the oneness of all true believers in Christ, and give our recognition to the validity of non-episcopally ordained ministries. It has been a continual matter

for regret that for generations we have acquiesced in allowing the Lord's Supper, which was meant to be the uniting sacrament of true fellowship, to divide those who worship and serve the same Lord and Saviour. All too easily also have Evangelicals, in connection with the South India Scheme, accepted the statement of episcopacy as one of the marks of a true united Church. Episcopacy has never been of the "esse" of the Church to us. It is for us to endorse the reality of other ministries. Then let us find unity within on the practical issues of worship and church life, so that united in our ranks we may seek to make practical before the world, the oneness of all who are "in Christ Jesus."

Here are the seven points on which surely true Evangelicals could unite and go forward. The need for unity, a stand for living issues, and a positive programme for advance is the requirement of these days. Do these points indicate a platform from which a start can be made, and if so what steps would readers suggest might be taken to make them actual? —From "The Record."

CORRESPONDENCE.

LIQUOR REFORM.

(To the Editor, "Church Record.")

Dear Sir,—

The Petition and Liquor Reform.

The petition which the N.S.W. Temperance Alliance is organising for the retention of six o'clock closing, the restoration of local option, and the stricter enforcement of the liquor laws, has already met with considerable encouragement in some districts, which indicates that many people are in agreement with the object of the petition. However, there seems to be a doubt in the minds of some church people as to the effectiveness of a petition as a political instrument. This is a form of defeatism which is not sustained by facts. It is doubtful if any liquor reform has ever been brought about in this State that is not the result of a petition. Here are a few examples. In 1892 a petition was presented to Parliament asking for local option. This served to concentrate the efforts of the reformers and to create public opinion which led to the eventual legislation in 1903. In 1899 there was a petition asking that hotels be closed on Sundays. In 1888 a petition was presented to Parliament objecting to girls under twenty-one years of age being employed as barmaids. In 1945 a petition asking for six o'clock closing resulted in the referendum on closing hours which, in turn gave us six o'clock closing legislation. More recently, in 1941, a petition containing forty-nine thousand signatures, was presented to Parliament asking for the retention of six o'clock closing. It is held by some of us that this petition has caused the present Government to pause before bringing about a later closing hour.

Why then this petition? Because the present Government promised liquor law reform prior to the 1941 election, and this reform means simply a later closing hour. There has been much evidence of this in the Press from time to time. In the last year or two the Press has been campaigning with exceptional vigour for a later closing hour. Here is just one example. The "S.M.H.", 1/3/45, in a leading article on liquor reform states, "Reform should begin

with a complete revision of the present absurd laws governing the hours and places of drinking." Unless there is an adequate expression of public opinion in opposition to this Press campaign against six o'clock closing there is a possibility that a later closing hour will be brought about. The petition affords a ready and reliable means by which electors may express their desire for six o'clock, and other matters. It is imperative that all defeatism be put away and that strenuous efforts be made in each electorate to gain signatures to the petition. This may be done under the leadership of the clergy and interested temperance people. Each district should be blocked out and a worker found who will be responsible for taking the petition to each home in a small area of one or two streets. The petitions are to be forwarded to the Alliance Office, 77 Castlereagh Street, Sydney, by the 30th July, 1945. This gives three months in which to get the work done. Six o'clock, one of the most important liquor reforms ever made in this State, is in grave danger. The petition is the most effectual method of defending it. Therefore, work hard for the petition.

Yours faithfully,

C. H. TOMLINSON,

President of the N.S.W. Temperance Alliance.

A CORRECTION.

(To the Editor, "Church Record.")

Dear Sir,

In your last issue there appeared the photo of Mr. S. N. Mukerjee and his family with the caption "Canon Mukerjee" underneath. I am writing to inform you that the gentleman in that picture, whose family we know very well, is not ordained and is the Principal of St. Stephen's College, Delhi.

The initials of the Canon Mukerjee who has been consecrated as Assistant Bishop is A. N. Mukerjee who has been the Principal of St. Stephen's High School, Delhi.

I think you would like to know this in order that there should be no misunderstanding.

Yours faithfully,

CYRIL B. G. CHAMBERS,
General Secretary.

Church Mission Society.

(To the Editor, "Church Record.")
Rev. L. F. E. Wilkinson's Articles:
"A positive Programme of Evangelical Ritual and Church Life."

Dear Sir,

In your issue of the 19th April, 1945, the above suggests as his second point (are to be "six"?).

"A genuine table with legs and an effective arrangement of the sanctuary."

How does this suggestion comply with Canon 82 of 1604?

"... We appoint, that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered, in time of Divine Service, with a carpet of silk or other decent stuff, thought meet by the ordinary of the place..."

Yours faithfully,

RANSOME T. WYATT.

[We have received a further very lengthy letter from the Rev. G. N. B. Lennard, of Narromine, following his letter published 5th April. We do not wish to stifle discussion but we are obliged to ask our correspondents to be as brief as possible.—Ed.]

For 66 Years

the
MERCANTILE MUTUAL
Insurance Co., Ltd.

an Australian Institution has been providing security
for the homes of the people, its motto being

"Service to the Public"

Under the protection of Insurance Policies ships sail the oceans, land and air transport moves, men work, and homes and factories are built and safeguarded. Injuries are compensated and distress relieved.

Insurance is a contract of good faith.

Our funds and properties are held in trust for the protection of our Policy Holders.

Fire, Marine, Accident, Motor Car
Householders' and House-Owners' Comprehensive
(Combined) Insurance

Head Office: 117 PITT STREET, SYDNEY

SELWYN KING, Managing Director.

Agencies in all Suburban Country Centres where all classes of Insurance can be arranged.

PERSONAL—Continued from page 7.

The Rev. Canon W. H. Hillard, Mombassa E. Africa, Bendigo's Own Diocesan Missionary, hopes to come back to Australia from the Mission Field, after approximately 20 years' service, in 1946. During all these years, he has faithfully represented this Diocese in the Front Line of the Church's efforts.

The Rev. A. T. Hope, who has been at Heathcote for some three years past, was nominated to the Bishop by the Board of Patronage of the Parish of St. Peter's, Eaglehawk, Diocese of Bendigo, in succession to the Rev. R. A. Scott, who has gone into retirement.

A new and significant step has been taken by the appointment of the Rev. Lakdasa De Mel, at present Vicar of St. Paul's Kandy, as Assistant Bishop of Colombo, a newly created post. The new Bishop is a son of the late Sir Henry De Mel, and was educated at Kible and trained at Cuddesdon. For a year or two he was Curate of St. John the Divine, Kennington, before returning to Ceylon as Curate of the church of which he is now vicar. He became vicar at the beginning of the war. The appointment is so far historic in that Mr. De Mel is the first Sinhalese to attain episcopal rank in the Anglican Church.

The resignation of Dr. Bentley, Bishop of Barbados, will deprive the Province of the West Indies of one of its two Evangelical Bishops; the other is the Bishop of Jamaica. Dr. Bentley spent ten years in England after his ordination, four of those years in the parish of St. James-the-Less, Bethnal Green, as curate to (Bishop) Watts-Ditchfield.

The congregation of Holy Trinity Church, Hobart (Tas.) has decided to commemorate the ministry in their diocese of Rt. Rev. D. B. Blackwood, who is now Bishop of Gippsland (Vic.). At a recent meeting of subscribers to the fund it was decided to convert the south-eastern corner of the church into a chapel.

The Bishop of Newcastle (N.S.W.), Rt. Rev. de Witt Batty, has appointed Rev. W. Holmes a canon in the Cathedral in place of the late Canon B. C. Wilson. Mr. Holmes has been rector of Singleton for the past eleven years.

The many friends in the Dioceses of Armidale and Sydney, of the Rev. L. Gabbott will be deeply sympathising with him in the passing of his beloved wife. It will be remembered that very recently Mr. Gabbott resigned from regular parochial ministry and after several setbacks of illness was preparing to have a time of well-earned rest together with a partner whose time hitherto has been fully occupied in the multifarious duties of a clergyman's wife—giving herself unsparingly in that ministry for Christ and His Church. The late Mrs. Gabbott died on Saturday last after a short illness and was laid to rest on Monday, the Church of St. Stephen's, Willoughby (N.S.W.), the parish of her latest labours, being well filled by parishioners and friends.

The death is announced of Dr. Willoughby Flower, of Dubbo, N.S.W., elder son of the late Canon and Mrs. Willoughby Flower, of Darling Point, Sydney.

A visitor to St. Mary's, Narromine, (Diocese of Bathurst), towards the end of March was the Reverend E. F. Cooper, Church of England Staff Chaplain of the R.A.A.F. Padre Cooper was much impressed with the solidity and the interior beauty of our Parish Church. The Rector, the Rev. G. N. B. Lennard, has again been posted to the active list of R.A.A.F. chaplains, with part-time attachment to the Narromine Air-station.

Mr. W. E. Tumeth, was warmly congratulated at the Annual Vestry Meeting of St. Barnabas, Broadway, Sydney, on his appointment as Churchwarden for the 37th year in succession. Mr. Tumeth was also congratulated on his long record of 77 years' attendance at the same Church. He still regularly attends the Sunday service and carries out his duties effectively.

CROFT—HELLEMANN. — March 31, 1945, at St. Matthew's, Manly, by the Lord Archbishop of Sydney, assisted by Rev. A. R. Ebbs, Mary Ellen Hellemann (widow of late P. W. Hellemann), daughter of the late Edwin Schofield, to Rev. William Horace Croft, son of the late Albion C. and Mary B. J. Croft.

Mr. Willis J. Williams, M.B.E., B.Sc., who is the Hon. Treasurer of Moore Theological College, and the Hon. Treasurer of the Commonwealth Council of the British and Foreign Bible Society, has just been appointed Hon. Treasurer of the National Missionary Council of Australia.

VARLEY. — NX120685, Lieut. Robert Ashton, 21 years, 2/3 Battn., A.I.F., killed in action, Easter Monday, 1945, son of Brigadier A. L. Varley, M.C. and Bar, 8th Div. (reported missing, believed deceased), dearly loved nephew of Mr. and Mrs. E. G. Sheldon and cousin of Geoffrey (R.A.A.F.) and Robert, of Victoria Parade, Manly, and nephew of Miss E. Varley, of C.M.S., China.

PROTESTANT LITERATURE.

on Display and for Sale at "Church Record" Office, Church House, George Street Sydney:—

You are invited to call and inspect our range of literature on vital questions for these days. Phone or mail orders will be promptly attended to.

Some of the Items available are:—

By Canon T. C. Hammond, M.A.:
"How and Why We Keep Sunday."
"How the Reformation Saved the Church of Rome."
"Confession."
"Conflict of Faith and Works."
"Mass."
"Purgatory."

All 1/3 each or 1/6 doz.

"Abolishing God," a reply to Prof. Anderson, 6d.
"Triumph Through Christ," 6d.
"Mixed Marriages," by Rev. B. R. Horsley, B.A., 3d.
"Divorce and Re-Marriage," by Rev. C. A. Baker, Th.L., 4d.
"Infant Baptism and Regeneration," Rev. H. Bates, B.Sc., 4d.
"Infant Baptism and Immersion," Rev. M. L. Loane, M.A., 6d.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

MOORE COLLEGE.

Former students and friends of Moore College, generally, who have not yet received a copy of "Societas" (the College Magazine) which was published at the end of last year, will be glad to hear that there are still some copies available at the College. Any reader may have a copy of the magazine by sending a remittance of 1/3 to the Editor of "Societas," Moore College, Newtown.

LADIES' HOME MISSION UNION.

(From the Secretary.)

The musical afternoon arranged by Mrs. Arthur Scrivener and Mrs. T. Philson, was a great success. Everyone enjoyed the musical programme provided by the artists and we say a big "Thank You" to them. It was most enjoyable and refreshing. The result of the afternoon will add some £24-odd to our L.H.M.U. funds. We are most grateful to Mrs. Arthur Scrivener and Mrs. Philson for organising this effort for us. It meant a good deal of planning beforehand but the result made it very worthwhile. Mrs. H. W. K. Mowll presided. The Archbishop's speech was much appreciated.

Meetings arranged for May.

May 2 and 3, Berrima and Bowral; 7, Killara; 9, Kurrajong, and Deaconess Circle, Summer Hill; 8, Eru Plains; 10, Wentworth Falls; 15, Five Dock; 17, Carlingford; 23, Pymble; Sunday, 20, Hunters Hill; 27, Woolwich, 30, Artarmon. Will those belonging to these various branches please make these meetings known.

WINTER APPEAL.

On Mother's Day, Sunday, 13th May, the Archbishop will launch his Winter Appeal at the following times and stations:—

2UW, 2GZ, 2KA, 4.20 p.m.; 2GB, 5.10 p.m.; 2FC, 6.30 p.m.; 2CH, 8.30 p.m.; 2UE 9.00 p.m.

C.M.S. CONVENTION.

The C.M.S. Ascension-tide Convention will take place, May 8th to 10th, the theme being "C.M.S. Principles and the C.M.S. Programme."

On each evening at 5.15 p.m. in the Cathedral, there will be a Bible Reading given by the Rev. G. A. Hook, rector of St. Stephen's, Willoughby.

ST. ANDREW'S, SUMMER HILL.

It is much regretted that Miss Amy Saunders has had to resign as teacher of the Sunday School, owing to ill health. She has faithfully served in that office for many years and will be missed by both teachers and children. She will still retain her position as deputy organist.

At the morning service on Sunday, 11th March, the Rector announced that Flight-Sergeant F. E. Gould had paid the Supreme Sacrifice after a useful service for his King and Country.

Archdeacon Bidwell conveyed the sympathy of the congregation to the sorrowing

parents, Mr. and Mrs. H. V. Gould, of Rosemount Avenue, and to his widow and child of Clifton Gardens.

At the close of the service the organist sounded the Last Post in his memory.

Flight-Pilots Pat Rolls and William Corbis have been reported missing in operations over Germany.

NEWS FROM THE PARISHES

St. John's, Beecroft.—The officers of St. John's have decided to open a Fund for a Memorial to the Rev. Joseph Young, who was Rector of this Parish for many years. Mr. Young was greatly loved by those who knew him, and he left many friends in Beecroft and Cheltenham who testify to the gentle courtesy and high example of his ministry. Those who wish to join in furnishing a lasting tribute to that ministry are asked to send their contributions to the Hon. Treasurer of St. John's.

All Saints', Petersham.—As a result of its studies on the welfare of children and youth, the All Saints', Petersham, Group of the Christian Social Order Movement decided to establish a Children's Free Library in the Parish of Petersham. The Library was officially opened by the Rev. W. G. Coughlan, B.A. (Director of C.S.O.M.), on Saturday afternoon, April 21, at 3 o'clock, in All Saints', Parish Hall. The Library, though sponsored by a Church of England group, is available to all children of the Petersham District.

The first issue of books was made on Tuesday, April 24, and the Library opens each Tuesday and Friday afternoon from 3.30 to 5 p.m.

St. Alban's, Lindfield.—A beautiful stained-glass window was dedicated by the Rector in the Chapel at the 11 a.m. service on Easter Day "To the memory of Henry Stuart Esdon, born in Stirling, Scotland, 1854. Died Sydney, 8th December, 1941."

The subject of the window is St. Andrew the Apostle. This choice was made for two reasons: (1) He is the Patron Saint of the land of Mr. Esdon's birth. (2) He manifested in his life the characteristics we so admired in Mr. Esdon. In the picture there are three delightful Scotch touches—Stirling Castle, the Scottish Lion and the Scottish Thistle. The artist is eternally to be complimented on the magnificent portrayal of St. Andrew.

St. Peter's, Richmond.—At our Kindergarten Prize Giving, held in December last, the sum of £5/5/- was subscribed for the "Little Sufferers of Britain and Europe." We have had a letter from Lady Anderson, the president of the British Children's Comforts Fund, in which she writes: "Please tell your Kindergarten how pleased the little children of Great Britain and Europe will be to receive lovely warm clothing and other comforts from the little people of Richmond."

Homebush-Flemington.—The Rev. B. G. Judd writes in the "Parish Record":—"There is a strong move at present to abolish 6 p.m.

closing of liquor bars. This good reform was introduced in 1916 by the votes of 60 per cent. of those who voted. Those who remember what 11 p.m. closing was like before 1916 are unanimous in praising 6 p.m. closing. Big breweries (like Tooth's, who made a profit of £4,000,000 in the last five years) are not satisfied. Longer hours mean more sales, more profits—and more drunkenness! If the breweries have their way 6 o'clock closing will go, and all their enormous political "pull" is exerted to this end. I therefore commend to you the petition for the retention of 6 p.m. closing. Many signatures have been obtained already, and the Woman's Christian Temperance Union is also canvassing.

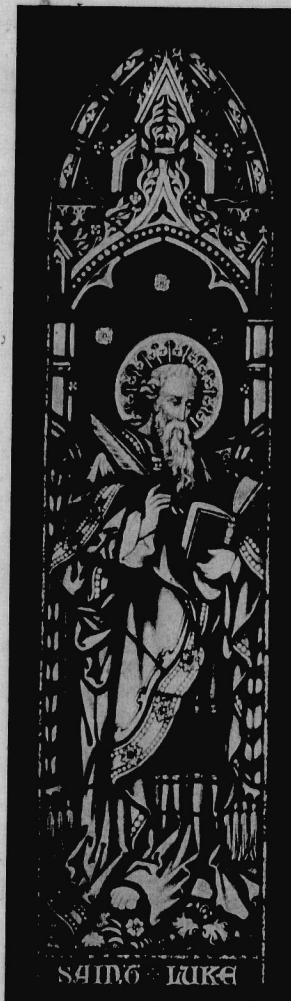
Guildford-Merrylands.—Several more lads were admitted as junior members to the C.E.B.S. at St. Ann's on March 4th. Both St. Mary's and St. Ann's branches have been presented with Special Banners by their respective Churches.

A Maple Tablet bearing The Lord's Prayer, and a new Prayer Book were dedicated at the Memorial Service to Mrs. Beatrice Devenson on 4th March at St. Matthew's, Holyrood.

St. Clement's, Marrickville.—The Ven. Archdeacon, S. H. Denman writes in his "Parish Notes":—"Here at St. Clement's Church we have a really urgent need. We want quickly, a new up-to-date, departmentalised, well-equipped Parish Hall. It should have its separate Kindergarten Hall, its sound-proof class-rooms, well-equipped hall and gymnasium, room for hobbies, library and reading room; showers and basins, a handy servery for our women folk; accommodation for a projector with white wall, and so forth. A parish like Marrickville demands the very best and most replete in its hall planning equipment. Thus, and only thus, will the various groups and movements of our people, and especially the youth, find adequate accommodation for meetings and gatherings. More and more the demand is arising for such kinds of halls as we have indicated. At St. Clement's we have decided that a Thanksgiving Fund for Victory and Peace be raised, the money to be used in providing at least the start of our new and up-to-date Parish Hall."

St. Oswald's, Haberfield.—Last year an appeal was made for an offering of £1,000 on the last Sunday in May, to help liquidate the debt on the Building Fund. As a result they have been able to reduce the debt in a wonderful way. This Annual Meeting it will stand at £1,500 instead of the £3,000 at last Annual Meeting. In addition to the £1,027 received they have been able to pay off principal the whole of the Quarterly Offerings received since that date with a consequent saving of £1 a week in interest. They have also saved £1,200 which they would have had to pay in interest had they continued to pay principal back at the rate adopted in former years. So the special effort had far-reaching consequences. This year the appeal is for £500, half the former amount, and thus the debt may be brought down to

Stained . . . Glass



John Ashwin
& Co.

(J. RADECKI)

Artists in Stained Glass

Studio and Works:—

41 DIXON ST., SYDNEY

Off-Goulburn St., Near Trades Hall

Established 1870. Tel.: MA 3467

THE ONLY PROTESTANT HOME OF ITS KIND IN THE STATE.

It embraces all and refuses none who are eligible for admission.

THE HOME OF PEACE

(Deaconess Institution)

ADDISON ROAD, PETERSHAM. Phone LM 4805.

It is supported by voluntary gifts. Kindly send yours to the Hon. Treasurer (above address). YOUR HELP IS NEEDED. Have you the WILL to give? "Where there's a WILL there's a way." Remember the Home in your WILL.

£1,000. With the usual Quarterly Offerings this should bring the debt by this time next year down to £700.

St. Andrew's, Sans Souci.—News has been received that Major Jack Lake has been "mentioned in despatches" during service at a northern battle station. Devotion to duty has always marked with distinction the work which this gallant soldier has contributed to the parish, and it is therefore not surprising that he has quitted himself well in his military service.

St. Stephen's, Bellevue Hill.—A Christian year and Psalm board, presented to our Church by the children of the late Mrs. Priscilla Gillett in memory of their mother, was unveiled by Mr. Arthur Gillett (son) and dedicated by the Rector, the Rev. E. Shipley, on Sunday, March 11th, at Matins. Besides members of her family, a number of friends of the late Mrs. Gillett were present in the congregation. Preaching on St. Paul's words: "Fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality" (Romans, chapter 12, verses 11, 12 and 13), the Rector said that they aptly described the life and character of her whom this useful gift to the Church commemorated.

St. Andrew's, Wahroonga.—Canon T. C. Hammond, M.A., will be special preacher at 11 a.m., Sunday, 6th May. The parish gave £201 to the Church Missionary Society last year, an increase of 72 per cent. over the previous year. A Church's spiritual tone is known by its support of foreign missions. Well done, St. Andrew's!

Diocese of Armidale.

(From Our Own Correspondent.)
PROCESSION OF WITNESS.

A Procession of Witness was held in Barabara on Good Friday evening, when a robed choir of about thirty members, led by a crossbearer, headed a procession of nearly three hundred churchpeople through the main street. Halts were made en route, when hymns were sung and prayers offered, and the Acting Vicar (the Rev. H. E. S. Doyle), gave addresses in which he explained the purpose of the Procession, and pointed out that Good Friday commemorated the greatest event in human history, the Sacrifice of Christ for the sins of the World.

When the Procession returned to St. Lawrence's Church, a lantern service was held. At this the Acting Vicar spoke of the evidences for belief in God, and showed how much stronger they are than the reasons so often put forward for unbelief.

YOUNG MEN AND WOMEN

may be trained for service at home or abroad at the

SYDNEY MISSIONARY AND BIBLE COLLEGE

41 Badminton Road, Croydon.

Excellent Correspondence Courses.

RING UJ4780 or write.

Hon. Principal: W. E. PORTER, M.A., Dip.Ed.

Members of the Mothers' Union, G.F.S., Young People's Fellowship, Sunday School, Churchwardens and Parochial Council took part in the Procession, and in the open-air services, which attracted a good deal of attention from other townspeople. Mr. A. J. Budden was the cross-bearer, Miss Cynthia Yeoman officiated at the organ, the G.F.S. banner was carried by Miss Beryl Wallace, and Paul Budden carried the Sunday School banner.

WORK AMONG TROOPS.

During the early stages of the war two large huts were built in training camps in the Diocese. The Camp at Boggabilla has long since ceased to function, and the Hut there, which was built on Church property, has been taken over by the parish for use as a parish hall. The other Hut, built at Tamworth, is still rendering splendid service to men and women of the Forces. Last year it was moved to a more central position in the Camp, and services are held regularly in it, and it is also used as a social centre. Padre R. I. H. Stockdale, who is in charge of this Hut, finds it a valuable adjunct to his work.

The Diocese of Armidale Soldiers' Friends Association, which sponsored the work of erecting these Huts, also provided facilities for recreation and church services in other centres, and contributes a substantial sum annually to the Church of England Federated War Work Council.

SYNOD.

The second session of the twenty-fifth Synod of the Diocese of Armidale will be

held at Moree from April 30th to May 3rd. Among the business appearing in the agenda are motions asking the co-operation of Parochial Councils, and the laity in general, in collecting subscriptions for Diocesan Funds; urging the distribution of suitable literature to help counteract moral laxity; recommending the appointment of a teacher of voice-production at St. John's Theological College, Morpeth; and dealing with such other matters as Visual Education, Youth-Fellowships and Reunion.

The Bishop (the Rt. Rev. J. S. Moyes, D.D.) will preside, and will deliver his Pastoral Charge to Synod at Evensong in All Saints' Church, Moree, on April 30th. At the Missionary Hour, the A.B.M. will be represented by the Rev. Canon J. Bell, and the C.M.S. by the Rev. O. T. Cordell.

GUNNEDAH.

The Bishop visited the parish of Gunnedah on the first Sunday after Easter, celebrating the service of Holy Communion at Christ Church, Gunnedah, and preaching at services at Curlewis and Carrol, and also at Evensong in the parish church.

PERSONAL.

Mr. S. Smith, a student from St. John's College, Morpeth, is working in the Parish of Tamworth as Catechist under the direction of Archdeacon F. S. Young.

The Rev. Canon A. W. Coates is taking services in the parish of Narrabri, pending the appointment of a new Vicar in succession to Archdeacon Young.

The Bishop of Armidale (the Rt. Rev. J. S. Moyes, D.D.), is attending the Religion and

Let us Face the Facts

THE CHURCH OF ROME realises that in knowledge there is strength. It, therefore, makes every effort to give wide circulation to its Church papers. Out-stripping the non-Roman bodies by a wide margin, circulation of Roman Catholic papers here runs into tens of thousands of copies weekly.

WHILE THE VALUE of the printed word is being taken advantage of in a more serious way by many of the non-Roman bodies, in this effort the Church of England is unfortunately at the bottom of the list; all other Church papers have greater circulations in comparison with the size of their Church memberships than we have.

WE REFUSE TO BELIEVE that large and well-established Evangelical parishes taking 4, 6 or even 12 copies of the "Record" each issue have by any means exhausted the subscription possibilities to this paper.

HOW CAN THIS GREAT Church of England in Australia and the Evangelical cause which we cherish, take its rightful place in the shaping of things to come, unless it has a well-informed lay mind? Its membership must know what its principles are, what the Reformers won for us and how we are to further the Protestant cause in our Church, if maximum co-operation is to be achieved.

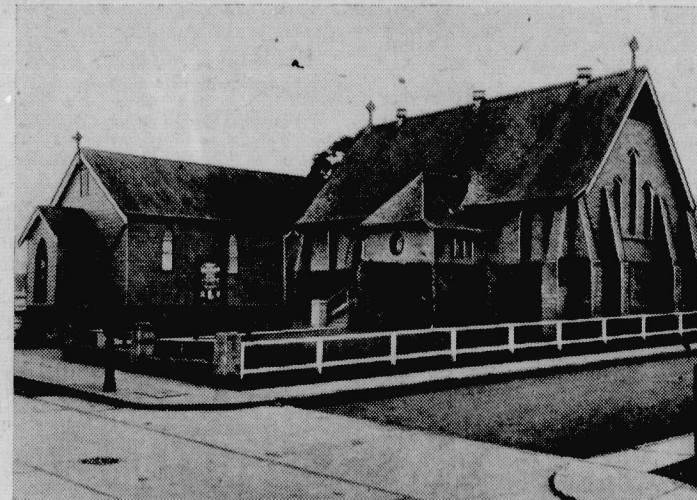
YOU CAN HELP. Make plans that will help correct this condition at once. If your Church has not taken advantage of the Bundle Plan method of introducing the "Record" to your people, please do something about it to-day. Get some keen organisation to conduct a canvas.

THE CHURCH RECORD,

Ring or write for information — MA 2975.

Circulation Department.

Life Week in Geelong, Victoria, from April 12th to 23rd. The Ven. J. Forster, D.D., is administering the diocese in his absence. The Rev. A. H. Lawford has resigned from the position of assistant minister in the Parish of St. John's, Tamworth.



ST. PETER'S CHURCH, BURWOOD EAST, N.S.W., which will celebrate its Golden Jubilee in November next. (Plans are in preparation for a new Church.) All buildings are clear of debt. The Rev. G. P. Birk is the Rector.

VICTORIA.

Diocese of Melbourne.

Memorial to the late Rev. C. H. Barnes.

On Sunday, April 8, at 11 a.m., at St. Hilary's, Kew, in the presence of a large congregation, comprising many former parishioners and friends, the Dean of Melbourne, unveiled and dedicated a stained glass window in memory of the late Rev. C. H. Barnes. In his address the Dean spoke of the great services rendered to the Church they loved by a group of Evangelical clergymen of whom Mr. Barnes was one. Their life was characterised by the practice of prayer and the ministry of the Word and Sacraments, and found expression particularly in the work of Foreign Missions as expressed through the C.M.S. It is fitting therefore that the subject of the window should be a representation of Our Lord leading the children of various nationalities towards the dawn. The window adds to the beauty of a beautiful church, and will redound we trust to the greater glory of God by putting us in continual remembrance of the duty of evangelising the world.

ROOSEVELT MEMORIAL SERVICE.

One of the largest and most widely representative congregations seen in St. Paul's

"WORLD DOMINION AND THE WOLD TO-DAY"

An English bi-monthly Christian Periodical Edited by Drs. Thomas Cochrane and T. Wilkinson Riddle.

An International review of Christian Progress showing: World Survey—Evangelism—Witness—Indigenous Principles—Co-operation.

9/- PER ANNUM POSTED

KESWICK BOOK DEPOT

For Everything Evangelical
315 Collins Street, Melbourne

Cathedral in recent years attended the memorial service to President Roosevelt. The Cathedral bells were tolled solemnly for some minutes before the service began, with the singing of the National Anthem by the congregation. That was followed by the playing of U.S. National Anthem on the organ by Dr. Floyd.

The Governor, Sir Winston Dugan, was accompanied by Lady Dugan, and was attended by members of his personal staff. Mr. Macleod, M.P., represented the Commonwealth Government. There was a large muster of American officials and servicemen.

Mr. Nelson Johnson, American Minister to Australia, was accompanied by Mrs. Johnson, and among other U.S. representatives present were Mr. C. J. Spiker, American Consul-General, and Mrs. Spiker; Mr. Ralph Hunt, vice-consul; Brigadier-General P. W. Johnson, and Brigadier-General E. H. Burt; Colonel Karl Baldwin, U.S. Military Attaché; Commander Malcolm Mackenzie, U.S. Naval Attaché; Commanders Reinhardt, Wilcott, Gilker, and 42 other U.S. naval officers, and about 200 lower rank members of the U.S. Navy, and 40 WRANS serving with it; Lieut.-Colonels Kurfess and Martin and Major Hayler, and many other officers and men of the U.S. Army.

The Royal Australian Navy was represented by Captain Harris, and the Australian Army by Major-General Clowes. Among others present were Lieut.-General van Oyen, Netherlands Minister; M. Vanderkelen, Consul-General for Belgium; Admiral Helfrich, of the Netherlands Navy; Lieut.-Colonel Wright, Consul for the Netherlands; Mr. John Rodgers, secretary Australian Soviet Friendship League; and Dr. J. Newman Morris, chairman Australian Red Cross Society.

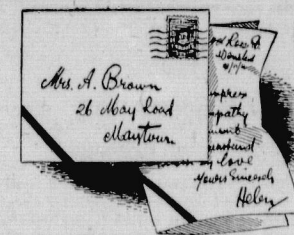
Taking as his text, "And the common people heard him gladly" (Mark 12, 37), Archbishop Booth said the great inaugural speeches and his fireside chats marked the late President Roosevelt as one of those who

could help men find the forward path though the light was uncertain and the gate beyond their sight and reach. It was that assurance, conviction, vision, and foresight which raised the hopes of millions throughout the world and enabled a great multitude to see, even though it were in a glass darkly, hopes and accomplishments beyond their own horizon. The common people heard him gladly. What service he had rendered we may never know in full. In his home, in his parish church, and in his spoken public words he found a place for prayer. Not only were his eyes set on things essential and temporal, but on things inspirational and eternal. He was a man who saw the problems of humanity with sympathy. He spent himself, for the people he loved. The world had lost a very great man. Time would judge him as one of the three greatest of the United States Presidents.

Special prayers for the American people and their new President were offered by Dean Langley, and the service ended with the playing of Beethoven's Funeral March on "The Death of a Hero."

A FINE RECORD.

Our first quarter, ending 31st March, 1945, has shown that the total receipts for this year have amounted to approximately £30 a week. At a recent meeting of the committee, the balance in hand was distributed to the following:—£100 each to St. Mark's Branch of the League of Soldiers' Friends, and Red Cross; £50 to the Mission to Seamen; £50 to Prisoner of War Funds; £100 to the Church Army in Australia for their work with the Forces. The annual meeting will be held at the shop on Friday, 4th May, at 3 o'clock, when the report and balance sheet will be presented; and office bearers will be elected for the ensuing year. Members of the League of Soldiers' Friends and Red Cross are specially invited, but it is hoped also that workers at the shop and



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on . . . your wishes are carried out with restraint and understanding.



Head Office: 810 George St., Sydney
Phone: M4611, Newcastle 282,
Katoomba 41

Chapels in all Suburbs

all friends and well wishers to attend. — E. Cormack, Hon. Sec. — From "Parish Notes."

QUEENSLAND.

Diocese of Brisbane.

The night Procession of Witness held in Brisbane on Good Friday was, in the absence of the Archbishop, led by Bishop Dixon and Dean W. E. C. Barrett. The procession was lit by torchlights, and was represented by every Anglican parish in the metropolitan area. About 1500 attended the service held after the procession, in the City Hall, Dean Barrett gave the address and spoke of suffering and how it could be consecrated.

SOUTH AUSTRALIA.

Diocese of Adelaide.

A SOUTH AUSTRALIAN CENTENARY.

One hundred years ago, on March 25, 1845, the South Australian Auxiliary of the great British and Foreign Bible Society was inaugurated. The event was celebrated by special services in many Adelaide Churches on Sunday, April 8th, and a great public meeting in the Town Hall, Adelaide, on April 10, at which His Excellency the Governor was present.

In reference to the celebration a writer in the local press says:—

"The centenary of the South Australian auxiliary of the British and Foreign Bible Society is an occasion of more than ordinary interest to a large section of the South Australian public. No society has a platform at once so narrow and so wide. It exists for one object, and for that object alone. Its single aim is to promote the circulation of the Holy Scriptures, without note or comment, in every language under heaven, so that the experience of Pentecost may be repeated and every man hear in his own tongue 'the wonderful works of God.' This it does, in the sure confidence that, wherever the influence of the Bible quickens the conscience and warms the heart, it will exercise a ministry of inexpressible good. So viewed, the limited aim of the Bible Society becomes an aim of which the possibilities are limitless."

WORLD AFLAME!

New Book by JEAN BROWN.

Obtainable from leading Booksellers or from Miss Brown, 4 Millett St., Hurstville.

Also, "Life's Lovely Things," "Balancings of the Clouds," "Insistent Wooser of the Souls of Men," by the same author.

EACH BOOK PRICE 1/3 A COPY.

"ABBOTSLEIGH" WAHRÖONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,
MISS G. GORDON EVERETT, M.A.

Proper Psalms and Lessons

May 6, 5th Sunday after Easter.

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1; or Isa. lxiii 7; John vi 47-69; or Revel. iii 7. Psalm 107.

May 10, Ascension Day.

M.: 2 Kings ii 1-25; Eph. iv 1-16. Psalms 8, 21.

E.: Daniel vii 9-10, 13-14; Hebrews i. Psalms 24, 47, 110.

May 13, Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14; or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv. or Isa. lxxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

May 20, Whit Sunday.

M.: Joel ii 28; Romans viii 1-17. Psalm 68.

E.: Isa. xi 1-9 or Ezek. xxxvi; Romans viii 18 or Gal. v 13. Psalm 104.

MULLENS. — Reported died of illness, 1943, when prisoner of war, Thailand, NX53482, Gunner John M. S. Mullens, 65th Battery, 2/15, 8th Div., A.I.F., beloved son of the Rev. and Mrs. F. B. Mullens, Pennant Hills Road, Carlingford.

The Rev. L. W. A. Benn, Th.L., has been given the title of Archdeacon.

"Every Christian belongs by his second birth to one holy nation which is God's own possession."

CHARLES DICKENS

Wrote for his own children "THE LIFE OF OUR LORD," recently released by his family. A sacred classic as gripping adventure. Essential for ALL children. Book-sellers, 1/7. Posted 1/8½, from—

GORNALL THE PUBLISHER,
Box 4451, G.P.O., Sydney.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Anonymous, £1; amount under 5/-: 3/-.

PROTESTANT ACTION SOCIETY (P.A.S.)

The Militant Protestant Society.

The Society that is fighting the real danger in Australia.

PUBLIC MEETING

Fourth Friday in each month, 8 p.m. sharp.

Fourth Floor, Anderson Hall.

399 George Street, Sydney.

Donations to Fighting Fund, Membership, Enquiries, etc.

ROY S. HUDSON, J.P., Gen. Secretary.
71, Ryan St., Leichhardt, N.S.W.
Tel.: WB 2263.

Representatives wanted in each State.

FOR NATURE'S WAY
TO BETTER HEALTH Without Drugs
RING JA 7719

Sister P. Hattala's
Health Service

Rheumatism, Lumbago, Nervous Disorders, Headaches, Blood-pressure, Internal Troubles, Ulcers, etc., treated.

WASHINGTON H. SOUL BUILDING, NEAR STATION
TRAM TERMINUS, CHATSWOOD

THE PROTESTANT WORLD.

The Militant Journal which should be read by all.

Yearly subscription: 5/-. includes postage. Apply—

PROTESTANT WORLD,
Newton Lane, off 130 Sussex Street,
near King Street.

or write

Box 36, King Street P.O., Sydney.

BECOME A SUBSCRIBER NOW.

For sale at Protestant World Office:—

BOOKLETS:—

"Is It the Papal Conquest?" 3d. each,
2/- per doz. Rev. Williams' stirring
address, "Call for Protestant Action."
3d. each, 2/- per dozen.

LEAFLETS:—

Rome's Attack on the British Empire;
Knights of Columbus Oath; Democracy
in Peril; Rome's Attack on Mixed
Marriages. 6d. per dozen or 2/6 per
100.

C.M.S. Stands for

GOSPEL PROCLAMATION.

Pure and Undeified!

Are you a partner in the great C.M.S.
Enterprise?

Write to Church Missionary Society,
93 Bathurst Street, Sydney

THE CHURCH RECORD LTD.
17th. MAY 1945

ADVERTISING

IN

S.C.E.G.G.S. D'HURST

AJAX ELECTRICAL

WANTED - AN ORGANIST

GORNALL PUBLISHER.

BRITISH & FOREIGN BIBLE SOCIETY Page.

WANTED AN ORGANIST

OUT

HOME MISSION SOCIETY

HOME OF PEACE

BARKER COLLEGE

WORLD AFLAME

SYDNEY MISSIONARY & BIBLE COLLEGE

ALTERATIONS

CHURCH MISSIONARY SOCIETY

KESWICK BOOK DEPOT. (THIS ADVERTISEMENT MUST APPEAR UNDER "NEWS")

1000/- SPECIAL PUBLISHING FUND

A.C.R. Special Publishing Fund

The following amounts for the above Appeal of the Church Record have been received with grateful appreciation:— Amount already acknowledged £7-1-0; Miss Bowd 10/-. Total—£7-11-0 Mr J. Moore £1-1-0. Mrs Kerr, 6/- Total £8-18-0.

A.C.R. PUBLISHING FUND

The Management Committee acknowledges with grateful appreciation the following amount Mrs R.S. White 5/-.